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The truth shall make you free.—Jesus.

In the days of the voice of the seventh angel, the mystery of God shall be finished.—St. John the Divine.

Whereof I was made a minister to preach the unsearchable riches of Christ, and the mystery which from the beginning of the world hath been hid in God.—Paul.

MRS. STEWART'S MEDIUMSHIP.

Editors Weekly:—In the WEEKLY of the 11th inst. I see a communication from David S. Cadwallader, of Delaware, on fraudulent materializations in Terre Haute, and charging Anna Stewart with practicing fraud in her seances. Now what we saw of D. S. Cadwallader while he was in Terre Haute, and I but reflect the opinion of nine-tenths of all who came in contact with him, convinced me that he is a conceited little pop-in-jay, who knows it all, and concludes what he does not know is not worth looking after. He wears his hair hanging down his back like a woman, has a peculiar air of self esteem, looks as wise as an owl, and assumes the importance of a barn yard bantam. This falsifier (for his statements are false, and we can make good what we say to any fair minded person) assumes from his experience which extended through about three days, to have discovered that the materializations through the mediumship of Anna Stewart are frauds, and he has discovered in that brief period what others equally as sharp as he is and as much on the look-out as he, have failed to discover in three years close investigation. Just such wiseacres as Cadwallader are the others who sign his card (for it was he, Mrs. H. Morse, another disappointed medium, and R. Parkinson, of Wisconsin) who were the prime actors in the matter; all the others were merely hangers on, not Spiritualists, who would have signed any thing that was called an expose of Spiritualism, seeking a little notoriety in that way. Now this man Cadwallader came here from some meeting he had been attending west of this place, and wanted to lecture for us. We read him at once; we did not want him and so gave him to understand. Mrs. Morse was down with the same complaint; wanted to lecture for us, and wanted to be noticed. Well, we have had as much of their kind as we wanted, and we declined. From that time they became fault finders, and finally united in giving a certificate that our medium was a fraud. Well, it is being made very warm for Mrs. Morse; she will be very sorry for her folly in putting her name to that certificate, for Mrs. Stewart has many friends, who have tested her mediumship in the region of country where Mrs. Morse is trying to lecture, and she is already feeling the effects of her course, as engagements made with her before her folly are recalled, and she notified that her services are not wanted. We are in receipt of letters almost daily about this affair, giving us renewed assurances of their faith in Mrs. Stewart's mediumship, as well as her honesty as a materializing medium. These fools have only hurt themselves, for it has only created a notoriety for the medium, and so well have her powers been established and proved that she cannot be broken down. She may be crippled somewhat by such falsifiers, as those of her enemies, who would gladly destroy her or anybody else if they could rise upon her ruin. But that truth crushed to earth, etc., will fit in her case, for if her mediumship is true, she will come out ahead in the end. Another thing in her favor is this; she has the full and entire confidence of her committee—Pence, Hook and Connor—and they have the ability, financially, and the will to do it, to sustain her against all and every attempt to crush her, let it come from whatever source it will, and she not only has this trio of her committee, and a host of friends that will stick to her at all hazards, having found her to be a genuine medium, and one of the best in the country, and we do not believe she has a superior in materialization in this or any other country now before the people. This is saying a great deal, but we know that we hazard nothing in saying it. You might suppose that such statements as that made by this upstart wiseacre Cadwallader, and his harpies, would settle her business for her. (I suppose they think so). On the contrary she has all she can do; all her physical powers can stand. I have just returned from a successful materializing seance, with a room full of bankers, doctors, and ladies and gentlemen of first class society from Ohio, Illinois, and other states. The interest not abating a whit.

These poor investigators pretend to be Spiritualists, and make a great ado about the cause, etc., etc. Mrs. Anna Stewart has made and confirmed more real Spiritualists in the last year than all Mrs. Stewart's enemies can in a life time. If they only knew what asses they make of themselves in thus exposing their own ignorance of the laws governing mediumship, and with what contempt sensible people who have taken the time and proved these things for themselves look upon these futile attempts to expose such mediums! Dr. Pence is busy answering letters from friends of the medium from all directions, who have seen their silly stuff, with words of cheer and satisfaction.

I see at the close of Cadwallader's article you say you have prepared an editorial on this subject, but that it is left over until next week. I know you have prejudice against Anna Stewart on account of that little affair at Chicago some two years ago. Now, you ought to know something of mediumship from experience, as well as observation, and no doubt do know that mediums are not at all times, and in fact, very little of the time responsible, for what is done through their mediumship (I mean good mediums, and not mountebanks and frauds). With over three years of close intimate relations with Anna Stewart's mediumship, I never yet have detected her in fraud, or an attempt at fraud with us as a committee, and we have put her to every test that we could invent that had reason in it, and have always proved her true. I admit that on the surface at that time it looked as though all was not right, but are you prepared to say that at that time some Diakka may not have had the control, or that some cause that we could not account for governed that occasion? Or suppose she did on that occasion do a great wrong, and which she repented of and never did again, are you ready to crush her for that one act? I do not so understand you, and would regret to find such to be the case, for I should lose my faith in your sincerity as a teacher, and I now ask at your hand for Anna Stewart what you are asking at the hands of a generous public, that you have the opportunity to prove your truth and sincerity as well as honest motives. What could it benefit Victoria C. Woodhull, in her endeavors to benefit humanity, to throw a bomb at Anna Stewart? It could only have this effect: it would wound her feelings, for she is very sensitive to these things. You could not stop her mediumship, for that will go along unless she is taken to the spirit land. Then again it would embitter her friends against you, and do you harm in that respect. You have many friends among her friends, and her friends would let you drop in that case before they would her; and they would look upon an attack by you upon her and her mediumship, as uncalled for, and you would be the loser. I am a firm friend of Anna Stewart, and will fight her battles to the bitter end. I have also done battle for you and your cause, and hope I may be understood in thus speaking. I hope you will not be hasty, but deliberate well.

ONE OF THE COMMITTEE.

TERRE HAUTE, March, 4, 1876.

[From The (N. Y.) Sun, March 14, 1876.]

PARAFFINE AND SPIRITISM.

THE ARTISTIC MODELLING THAT WAS SEEN IN REPUBLICAN HALL.

Republican Hall was well filled on Sunday evening on the occasion of a seance given by Mrs. M. M. Hardy, the "materialization medium." After some hymns were sung by a small choir, and a very long, winded address on Spiritualism—professedly a detail of Mrs. Hardy's mediumistic development—had been read by Mr. Hardy, the real business of the evening commenced. A committee, consisting of Messrs. Oliver Johnson, Erastus W. Smith, John Liscomb and two other gentlemen, Mrs. Austin and another lady retired to an ante-room, and in a few minutes reappeared, carrying a common wooden pail containing hot water, with several pounds of melted paraffine floating on the surface, and a large white bowl filled with clear cold water. The carpet covering the platform was taken up, carefully examined to demonstrate that it was not cut for any traps, and respread. A large common table, built to hold three drawers, was thoroughly examined, and readily freed from any suspicion of trickery, its drawers having been taken out and the janitor of the hall vouching for its being the one regularly in use for Republican committee meetings in that place.

The two ladies of the committee then carefully enveloped Mrs. Hardy in a huge bag of mosquito netting. She stepped

into it and it was drawn up around her to her neck, and there securely tied. The medium was then seated behind the table; the bucket of melted paraffine and the bowl of water were set on the floor beneath the table; two great green cloths, like billiard table cloths, and a couple of shawls were drawn around the table so as to completely exclude all light from the space thus enclosed, which, it was explained, was to be the field of operation of the spirits.

Some twenty-five minutes were passed in waiting, the choir filling in the time by singing depressing spiritualistic hymns and songs of the elegiac type. From time to time the medium would bow her head near to the table as if listening, and raps, very loud and distinct, seemingly from blows upon the pail, were heard. During all this while, although the lights were turned down, there was still sufficient illumination for every movement of the medium's hands and even her facial expression to be distinctly seen.

At length it was announced that the spirit's work—obtaining a mould of paraffine for a cast of a materialized spirit hand—had been completed. The lights were turned up, and the committee stepped upon the stage. Mr. Liscomb raised the cloth from off the table and exclaimed loudly, with a laugh; "Nothing at all—just what I expected. Ha! ha! nothing there."

The greater part of the audience were standing up and much excited. Loud calls were uttered, "Take the cloths away," "Look well under there."

Mr. Liscomb again triumphantly proclaimed there was nothing there, but upon giving a second and more careful inspection, stooped and picked up from the floor, between the pail and the bowl, near the feet of the medium,—where the darkness had before prevented its being seen—a paraffine cast of a hand. He lifted it up silently and scratched his head. Great excitement ensued, many pressing forward to view the cast. It was a peculiar hand, the little finger being deformed and bent inward. In all other respects it was perfect. The wrist end was closed together, and no part had been at all bent in removing the form from which it was cast—whatever that form was. The ladies took the bag off Mrs. Hardy, and upon examination it reported that there was not the slightest opening through which anything the one-hundredth part as large as the cast could have been passed from the medium underneath the table.

Oliver Johnson reported: "We saw the sack put upon the lady, and saw, as all must have done, that she sat motionless in that chair, with the exception of some natural movements of her hands to her face, clearly to be seen by all. We have also examined the sack since its removal from her, and find it has no opening whatever. We saw the paraffine melted in that pail and saw it put under the table under conditions which precluded anything else than the pail and the bowl being there. Here is the result—a hand made from paraffine. Any one that is acquainted with the article will readily recognize that it is that."

Mr. Liscomb did not have any facts to give different from that of Mr. Johnson, but proceeded to offer his theory of how such a cast could be made "upon a rubber hand blown up with compressed air." He did not attempt to explain how it got there, but said he did not believe it had been in a melted condition in the pail, because the paraffine which they put into the pail was full of impurities, and this was not. Then, unfortunately for his theory, he dipped his own fingers in the still melted paraffine a few times, and they came out covered with a cast, in which not a single speck appeared. At this point, when he said, "I nor any other scientist," the audience laughed uproariously.

Mrs. Austin said: "Always having the opinion that it was done somehow by the lady's feet, I took the precaution to put my hands pretty well up to see that there was nothing there about the lady's feet, and then I saw her safely enveloped in the bag, where if she had had any casts she could not have got them out, and I examined the bag when it was taken off her, and saw that it was perfectly sound and whole."

The Sun reporter, who sat within a few feet of the medium all the time, in the best possible position to detect a movement on her part, had she made any, was called upon for corroboration of the committee's report, and was compelled by his native honesty to agree with Messrs. Johnson and Smith that she at least had not performed the trick in any way apparent from his point of view.

M. J. Lawrence

OUR BEST SOCIETY!

BY HELEN NASH.

Dear Weekly: In the St. Louis *Globe Democrat* of Saturday, March 7, several columns of space are devoted to the last scandal in high and official circles—the miserable Belknap business; while in another column space is given to a communication headed, "High Life in Washington! The Swell Ladies and Their Gorgeous Gowns!" The matter of the scandal contains an interview with General Sherman, in which he unhesitatingly attributes the affair to the corrupting influence of Washington society. The matter of the communication, with its "catching" head lines, contains an "enviable" inventory of the jewels of the high and mighty dames of "our best society" at the nation's capital.

Is not the juxtaposition of those two contrasting, yet correlated items of popular intelligence rather suggestive? And still there are women left in that charmed circle of good society (?) who, for the sake of a pitiful ambition to see a description of their fine costumes and an inventory of their rare jewels paraded vulgarly in the public press, are ready to barter integrity of purpose and simplicity of life! And still there are plenty of our leading journals just like the *Globe Democrat*, so lost to a sense of fitness, and so dazed by the corruptions of our shocking social system, that they will publish in the same breath a scandal that is directly traceable to the follies of modern society, and an article that is nothing more nor less than a stimulant to just such a result. The purity of the press and the respectability of modern society are about on a par in this country.

All hail, however, to General Sherman for his brave words fitly spoken, like "apples of gold in pictures of silver." "The vicious organization of Washington society," he says, is responsible for this downfall; and what are we to infer when he also says that there are but two Cabinet officers whose private fortunes will admit of the extravagant style in which they all live in Washington? He himself was compelled to get out of the vortex because he could not support the life, and because he could not rear his children under such a blasting influence.

And what is true of Washington society is true of society at large. Washington is holding up the mirror to the prostituted sham, and blind must they be who fail to see themselves as they are. The effort to live beyond their means is corrupting the higher sense of all classes. It is not only evidenced in large social centres, but it is noticeable in the church-ridden society of a mean little town.

Secretary Belknap and his "brilliant and charming" lady are especially unfortunate in having been caught in the act; and their being held up as examples is, in the estimation of true philosophy, nothing but a ridiculous farce, equally as absurd as was the justice (!) meted out to Boss Tweed. They only serve, as did poor Tweed, for a scape-goat for thousands equally guilty under the immunities of "respectable society," which, to be eligible to, offers a premium to rascality, and still builds churches.

What shall we do with that prayer to Almighty God, offered in the august Senate Chamber of these United States, before the "grave and reverend seignors" proceeded to sit upon Belknap's case, to spoil a stale egg in the only manner possible—namely, by setting a dead hen upon it? I think the only possible use to be made of it will be to hand it down to posterity as a fitting example of the cant and hypocrisy of the present era. Bah! it makes me sick, this eternal sham ceremony, when a disgusting corpse of our putrid civilization is to be buried out of sight, but not so deep but its mephisto odors will assail the upper air, and poison purity despite her religious cloak and long prayers.

But if this poor business shall show even one feminine victim the gait she going to sure destruction in her allegiance to the false god of modern society, and turn her steps into more temperate paths, its mission will have been proven. It ought to teach its lesson to the whole world; to send home its warning cry to all who are tempting the high seas of sham that are inundating the simplicity of a Republican Government. The necks of the poor are no less ground under a tyrant's heel in this country which makes so loud a boast of being the "people's Government," to support a royal pomp of the favored few, than in those countries where titles are coined out of the sweat of the laborer's brow to swaddle a new-born prince or princess in purple and fine linen.

'Tis time public corruption had an awakening, though a pity that one poor victim should suffer for so many that are guilty. If this affair should set in motion the wheels within wheels to bring to light the entire system of public plunder and fraud, and rid the fair temple which our fathers reared of all the money changers, well might the emancipated people rejoice. But it is greatly to be feared that the casuistry of government will, for party considerations, think it "expedient" to suppress further investigation as likely to injure the status of the reigning power in view of the approaching election. In like manner do modern churches make use of the good Catholic principle to suppress and cover up seething scandals that ferment from time to time in their sanctified centres.

A homily might be read on this affair to some of our reformatory sisterhood who hold themselves much above the vulgar plane of modern fashionable life, yet go about loaded from their heads to their heels with a weighty mass of trailing extravagance, ostensibly from the manufactory of Worth direct. 'Tis edifying in the extreme to know that many wives in New York have driven their husbands into bankruptcy in order that they might dress and maintain the requisite "style" as members of "Society." Vanity of vanities!

Where can we look for the glorious womanhood so nobly self-poised as to be quite removed from the contagion of seeking worldly popularity by any weak concession to modern mockeries? A woman so nobly consistent, that while she pleads for freedom for her sex, she will not do it trammelled in the accursed bondage of modern fashionable attire, that she compromises her integrity perhaps to obtain, a la Mrs. Belknap!

But what's the odds if you don't get found out? You can flourish like a green bay-tree in Washington society, or any other, on the ostensible salary of ten thousand a year, though living at the rate of a hundred thousand a year, so you manage to keep dark as to the intricate process by which the miracle is performed. No questions asked, so you manage to get in the prominent papers an account of your "magnificent style." But, attempt to cut down expenses within your means, and, like Genl. Sherman, Washington society gets too hot for you.

The salaries of our public officers would seem to suggest that simplicity of manners and soberness of life were originally intended, instead of the regal pomp and splendor of a foreign court which requires millions to support. Truly this nation must present the consistency of a Chinese puzzle to the strangers within our gates. But have we not attained to our Centennial year, though it has been the most fruitful in disgraceful developments of any year the Republic has lived through? Old Liberty Tree has fallen on Boston Common in the hundredth year of the nation's life! Let Government see to it that the liberties of the people are not corrupted into blight in the same Centennial year.

RECONSTRUCTION.

BY S. T. FOWLER.

In my experience as a medium I have learned that by virtue of humanitarian association, we, as centres of intelligence, maintain consciousness after these fleshly centres have returned dust to dust; and in the ratio that we become humanely sympathetic.

That the carnal and the angel sides of humanity are interdependent hemispheres of one world human society.

That the carnal side is a medium of sense is continuously necessary to the angel side for the perpetuation of consciousness, and for the continuance of perpetual growth.

That the angel side is necessary to the carnal side as an atmosphere of intelligence, and as the basis of further society unfoldment.

That all angelic intelligences who have advanced beyond the aspiration for supremacy or godship, to the aspiration for rightfulness have united in a compact known as the Angelic Public.

That the said Angelic Public have determined to reinstate themselves in human flesh by conjoining rightful society arrangements to the carnal side of humanity.

That this conjunction and reinstatement implies a complete reconstruction of human society, with all that pertains thereto, on the basis of rightfulness instead of godliness.

That in this reconstruction are comprised the centre, the circumference, the base, and the apex of the intent and use of all modern angelic ministrations.

That in the reconstruction there will be a conscious unity of all humanity, angelic and carnal, on this earth, in the flesh of reconstructed human society, for uses goodful.

That the carnal side of humanity will then be advantaged by all the intelligence of the angel side, and the angel side will be advantaged by all the facilities of sense that pertain to the carnal side.

Then decarnation will cease to occur to human intelligences; for in human society all human flesh will be in conscious unity, so that when these carnal machines return dust to dust, it will be to humanity only as the casting off of effete atoms from these carnal machines, and neither consciousness or thought will be affected thereby.

Having been consciously a medium for reconstructive purposes for about 25 years, I can say from observation that a vast amount of preparation has been accomplished, and that reconstruction must soon commence on a scale so vast that it will soon supersede all present society arrangements, poverty and crime included. This will be accomplished in such a manner that all will recognise the angel hand and the rightfulness of sharing the good together.

In the year 1850 I first became acquainted with what are called spirit manifestations, and was deeply interested in their import for human well-being, and soon became fully conscious of the presence and influence of decarnated intelligences.

In the latter part of the next year, for about three weeks, the 18th and 19th verses of the 4th of Luke were repeated in my thoughts as though sounded in my ears, and it ceased not day or night until I had read the text and understood that angelic intelligences had overshadowed me with their power and anointed me with the spirit of truth and goodwill; that they had chosen me as a messenger of gladness to the poor; sight to the blind; of deliverance to the oppressed; of healing to the broken-hearted; and of salvation from sin and suffering. This anointing has increased in power to this day.

Not far from that time I proposed the forming of a healing circle to a trance-medium, who was quickly entranced and controlled to speak, and among other things it was said that my plan would prevent the further acquisition of a knowledge of law and cause, a forgetting of what had been learned of it, until the continual disregard of law and recurrence of disease would render healing a continual necessity, and the race a mass of corruption.

That they never healed simply for the relief of present suffering, but to secure our attention, to the end that they might accomplish better society arrangements than had yet existed on this earth.

That they had healed through me for the establishment of my faith, preparatory to a special work for which they had chosen me; and that by degrees the power to heal would be mostly withdrawn until the speciality was accomplished.

That they had long recognized that life, health and happiness were governed by laws that were not yet understood by any of the inhabitants of this earth, either angelic or carnal; that they knew only what had been learned by experience in the flesh; that the desired knowledge could be unfolded only through brains suited to the purpose; that my brain development had resulted from an effort on their part that had extended through four generations, and that success was prob-

able in me; but in order to accomplish what they desired, it was necessary that I accept nothing as by authority, but that everything must pass the strictest scrutiny of my judgment, and they assured me that if I would enter heartily with them in this work they would give the necessary inspiration and guidance to insure success.

The proposed work was entered upon as desired. The law of generative possibility has been discovered, and a complete abstract made, applicable to any generative potency.

Guided by this abstract, we discovered that all possibilities were comprised in one generative by progressive potency named existence; also a generative analysis of existence was made, discovering its generic principles, constituents, and degrees; their grades of generative composition; the generic outlines of their generative possibilities; the primitive actualities of existence, and the line of their unfoldment through the star, the planet, the zoological, and the society world, so that we know the generic possibilities of society and their order of actualization with the same certainty that we know the order of the actualization of the four worlds. We know the present highest points of society development, and what is next possible of accomplishment. We are now in the latter part of the transition from the first to the second generic stage of society development; and social reconstruction now consists in the introduction of the second generic stage.

In making these discoveries we have dealt directly with the ideas, independent of words which have been used only as labels.

In our effort to get the right label for each idea, it has been discovered that the language as now used is wholly inadequate for the purpose, and on further investigation it was found that words were not the primitive source of significance; that the significance of the words were derived from the letters of which they are composed.

When the letters were consulted it was found that each letter had a generic significance, from which, by analogy, all word significance was derived; also it has been discovered that our language had once been perfect, after its kind.

That for purposes of self-aggrandizement, the significance of letters had been closely hidden from the common people to the end that through ignorance they might be kept in subjection.

That when the people could not be longer restrained from the pursuit of knowledge, words were given them as the basis of significance; also words were mysteriously compounded, wrongly spelled and pronounced. Thus, and in other ways the significance of letters have been lost in words to the confusion of words and the compounding of language.

This evil has been and is being perpetrated by the authority of usage.

In consequence of this, learning costs many times as much as it otherwise would, and is then composed mostly of mysterious vagaries.

How much longer shall we submit to be so cheated and oppressed? Throw off these manacles and we are on the highway to civil and religious freedom.

About the middle of January, 1876, this work of language reconstruction was commenced, under the influence of angel guides.

Satisfactory general rules for the reconstruction of language were soon accomplished, and considerable progress had been made in solving the mysteries of letters, when, on the 22d of February, my attention was turned to a partially developed, new alphabet, based on the gender of geometric lines, hoping to find some light on the mystery of the vowels, and in the course of about two hours we had received two monograms, nearly completed, on paper; one contained all the lines for the new alphabet, arranged in generic order, and the other contained all the letters of the old alphabet.

This one purported to be a key to many mysteries. We find the mystification of language at the bottom of all the fraudulent systems that have ever conspired to oppress humanity, and hence the reconstruction of language is a work of pressing importance.

We propose entire disregard for all authority, based on usage, and instead thereof to seek to know the right and to do it; and though we cannot begin with perfection, we will begin as near as we can and correct errors as fast as discovered.

We shall accept nothing without evidence, and expect nothing without effort.

To prosecute this work to advantage, we need criticisms, informations and funds.

We hope to see this work well begun by the Centennial Fourth.

As a general guide to the reconstruction of language, eight general rules have been prepared:

RULE I.—Sounds in spoken and letters in written language should be regarded as the source of significance, and the definers of words.

RULE II.—Letters and sounds should be so conjoined as to produce harmony in spelling and pronunciation.

RULE III.—Words should be so composed and divided as to secure harmony and distinctness of significance of sound.

RULE IV.—All words, simple or compound, should have a germinal center to which others may be attached as qualifying radiates; and these centers may be classed as primitives, but not as "radicals or roots."

RULE V.—The germinal centres should determine the generic, and the radicals the specific uses.

RULE VI.—Correct pronunciation should be secured by correct practice, and all superfluities should be rejected, whether of sounds, letters, words or sense.

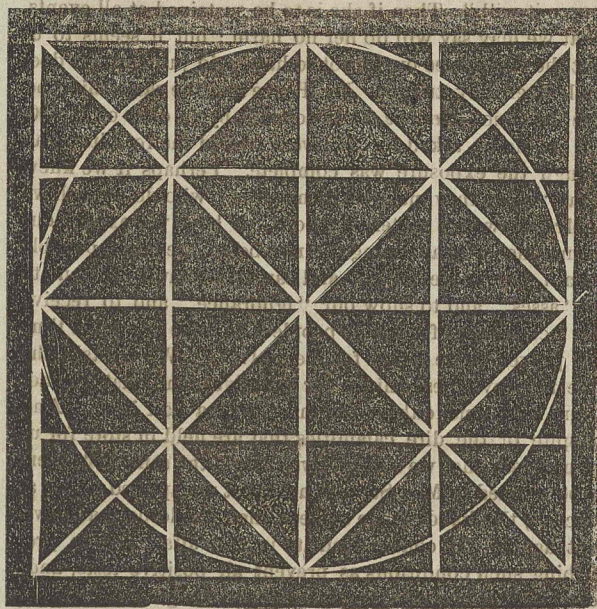
RULE VII.—Words should be used as distinguishing labels, or as memorizing mordants, and not mistaken for ideas or thoughts.

RULE VIII.—There should be no synonyms in any language; inevitable analogy will better serve in their stead.

In response to Rule I, we do not expect in every instance to give perfect or full definitions, but shall do the best we

can, and submit them to the perfecting influences of criticisms—ever ready to amend decisions according to evidence.

Monogram of the Old Alphabet, without Apron or Breeches (fig leaves) in paradisaical innocence.



Next week—Apron and Breeches on, with description.

EXCESSIVE TAXATION.

The pressing and inexorable necessity for relief from the grinding millstone of taxation is apparent. The taxation of the people of the country in 1850, Federal, State and local, was \$83,000,000; in 1860 it was \$154,000,000; in 1870 it was \$730,000,000. The increase was almost ten fold. It doubled from 1850 to 1860, and increased five fold from 1860 to 1870. The taxation in 1850 was 3.57 for every man, woman and child in the country; in 1860 it was \$4.90 per capita, and in 1870 it was 18.91. This enormous increase is truly appalling. The entire property of this country is \$25,000,000,000. The annual taxation is about 3 per cent. of it, and once in 35 years the people would pay in taxes the value of all the property in the United States. A government that demands the value of all the property in its domain once in 35 years, in taxes, would become an unendurable tyranny.

A worse feature of this subject is that the taxation of the country exceeds the net savings of the people of the country by \$180,000,000 a year. That is, they pay all their net savings to the government in taxes, then draw on their principal to the amount of \$180,000,000. When government demands in taxes all the income which property produces, its value is totally destroyed. In Europe 3 per cent. nearly or quite equals the income of the property. In this country to-day property won't pay interest and taxes, so that, as a rule, business cannot be done on borrowed capital.—*Exchange.*

BEECHERISM AS FULLY ILLUSTRATED BY ITS GREAT EXPOUNDERS IN BROOKLYN.

I was well acquainted with a lady who removed with her husband to Brooklyn some twelve years ago, and who was universally esteemed as a sensible, practical woman, and who lived above any shadow of suspicion as a blameless Christian. She was above the average in intelligence and integrity, and no stain has ever rested upon her name. Well, this woman was recently on a visit to her old home, when an old friend asked her, "What about Beecher?"

"Oh, he is all right!" was the answer. "His congregation will stick to him to the last; and well they may, for there is but one Henry Ward Beecher. No other man could fill his place, and they know it."

"But is he guilty?"

"Oh! that makes no difference! If he is, he is no worse than David and thousands of others. His congregation do not blame him, for they all know how unhappy his domestic relations are, and they will stick to him."

"Where is Mrs. Tilton?"

"Oh! she and her mother are keeping boarders quite near to where we lived, and are doing well. Plymouth gave them a great many presents of useful and beautiful things."

"Does Beecher go to see them?"

"Oh, no! The men say he is too smart to be caught again."

"The men of his congregation? Then they believe him guilty?"

"They do not care to know! After the trial he got baskets of letters congratulating him. My brother has been a member of his church for years and years, and an usher. I know he wrote to him, saying: 'You are all right from the waist up; and that is all I care to know!'"

She thought it probable he had had hundreds of such letters; for she had heard a great many of his friends talk on the subject, and this was their general statement: "The men jest about it, and say if he is as irresistible out of the pulpit as he is in it, they do not blame the women; and the women, generally, feel that he paid Mrs. Tilton a great compliment. For my own part, I am glad he never paid any attention to me; for his mesmeric power is so great that I do not think any woman could resist him. I am not a member of his church, but always go to hear him. Sarah (her sister) is a member, and she says it is a great compliment to any woman to have Mr. Beecher pay attention to her; and with such a wife as he has, what can any one expect, or how can any one blame him? She was talking with another lady member, who said she wished Mr. Beecher would pay attention to her! To a woman with an uncongenial husband, his friendship would be desirable; for he could sympathize with her. No one

knew better than he how hard it was to be tied for life to an uncongenial companion."

The woman who made these disgusting disclosures was in simple earnest, and told what she believed, or knew to be true; without any of the horror she would once have felt at such sentiments. Her statements tally so well with the action of that people, that there is little room to doubt their correctness; and to those who would save our social fabric from sinking into the quicksands of free love, comes up the question, what is to be done with this wide-spread corruption?—*Mrs. Jane G. Swishelm, in Chicago Tribune.*

TRUE LOVE.

I would that every angry shaft
From trouble's bitter shaft
Would wing its flight to pierce my heart,
To give to thine relief.

I would that every ill and woe,
And every carking care
Would force their way within my breast,
That I for thee might bear.

I'd genial deem the icy chill,
The biting frost and cold,
The stormy tempest, love, if you
Were sheltered in the fold.

If my frail bark were tossed about,
Of angry waves the sport,
Calm as on glassy lake I'd feel
If thou wert safe in port.

And if thy choice should o'er me pass
To bless another's life,
His truest friend I'd ever be,
Because thou wert his wife.

"Man is the only being of the animal creation that abuses the female of its race."—*Darwin.*

These words ought to be put in letters of gold over the door of every rum shop in the country, and if they were scattered among the tenements and lower haunts of all great cities, they would do more good than many of the pious tracts.—*The Investigator.*

The Investigator errs greatly when it supposes that it is over the door of the rum shop, or among the tenements and lower haunts of all great cities, where those words ought most to be posted. The one place of all others where they should be posted, is over the head-board of the legal marriage bed. Man is the only animal which sinks so low as to force the female to be the unwilling means to gratify his lust. Will *The Investigator* please note this.

"There are 24,526 idiots in the United States."—*Detroit Evening News.*

And yet the Social question is not a proper subject for discussion; especially that part of it which explains the causes of idiocy.

MRS. WOODHULL IN THE FIELD.

COMMENTS OF THE PRESS.

(From the *Galveston News*, March 7, 1876.)

Mrs. Woodhull's lecture last evening drew a much larger house than on the occasion of its first delivery, and the proportion of ladies was much greater, and the greatest interest was manifested throughout the lecture, many of the ladies remaining after it was over to be introduced to Mrs. Woodhull. As a whole the lecture appeared to give even more satisfaction than her first appearance in this city.

From the *Daily State Gazette*, (Austin, Texas), March 9, 1876.

Mrs. Victoria C. Woodhull's lecture last night was attended by an extremely large audience. Austin put off its prudery and treated the fair lecturer and her accomplished sister as they always treat strangers, with open welcome. These women have been venerated in the North; they have been imprisoned; they unearthed the whitened sepulchre—Beecher—and our people owe them gratitude for that if for nothing else. Beecher was the envoy to England against our people and was received as a saint. Dr. Cantwell, in the play of the Hypocrite, never had a more faithful representative than Beecher. Read Bowen's own statement in the telegraphic dispatches. Bowen is one of the flock—a Plymouth saint—but like all the rest of us, having to die, is rather chary of damning his immortal soul. Our private opinion is that it is not worth damning, but we may be mistaken. The lecture was ably delivered. It met a responsive chord in the audience, and delighted all who heard it.

VICTORIA C. WOODHULL is winning golden opinions in every part of our country. The press speak well of her wherever she lectures. We wish her success in all good works, and trust she may be indeed a benefactress to her sisters in sorrow. We wish we had room in our columns to publish her life story, as given in a Memphis paper. If all that is published in the papers of the land, in regard to her success, is true, then indeed has she won a victory over error, falsehood, slander and bitterness, such as no other woman in America ever achieved.—*The Spiritualist at Work.*

A MAN WITHOUT AN ENEMY.—Heaven help a man who imagines he can dodge enemies by trying to please everybody! If such an individual ever succeeded we should be glad to know it. Not that we believe in a man's going through the world trying to find beams to knock his head against, disputing every man's opinion, fighting and elbowing and crowding all who differ with him. That, again, is another extreme. Other people have a right to their opinions, so have you; don't fall into the error of supposing they will respect you less for maintaining it, or respect you more for turning your coat every day to match theirs. Wear your colors in spite of wind and weather, storms and sunshine. It costs the vacillating and irresolute ten times the trouble to wind, and shuffle, and twist, that it does honest, manly indepen-

dence to stand its ground. Take what time you please to make up your mind; but having made it up, stick to it.

I married a widow who had a grown up daughter. My father visited my house very often, fell in love with my step-daughter and married her. So my father became my son-in-law, and my step-daughter my mother, because she was my father's wife. Some time after my wife had a son; he was my father's brother-in-law, and my uncle, for he was the brother of my step-daughter. My father's wife i. e., my step-daughter, also had a son; he was, of course, my brother, and in the meantime my grandchild, for he was the son of my daughter. My wife was my grandmother, because she was my mother's mother. I was my wife's husband and grandchild at the same time, and as the husband of a person's grandmother is his grandfather, I was my own grandfather,—*Poughkeepsie Eagle.*

Mrs. Hough, a lady who died a few days ago in Alexandria, Va., at the age of ninety-seven years, was one of the few women of the country who have cast a vote for a President. She grew up to womanhood in the State of New Jersey, where she was born, and when of age she cast a vote for Thomas Jefferson for President, as a property qualification in that State then entitled a woman to vote.

If children were well paid for all the work they do from the instant they begin going alone, they might accumulate large wealth before the age of ten.

DR. HUYFORD of Laramie, who drew up the Woman Suffrage Law for the Wyoming Legislature, says there are not twenty-five people in the Territory who would now vote for its repeal. Fights at the polls, street brawls and bar-room rows never occur.

MISS CAVENDISH, the English actress, is coming, and some one remarks that she is fine-out. Then the critics can puff her if they chews.—*Norristown Herald.*

A WESTERN preacher, suddenly pausing in his sermon, recently, said: "If the youth that has just thrown that egg in the window will wait till service is over, he will learn what a Christian minister can do for the salvation of his soul."

SPEAKING of a young girl who had married a rich man three times her age, the other day, and who had always been celebrated for her religious tendencies, a friend said with enthusiasm to Major Bundy of the New York Mail: "Yes, L. is so well principled that she could make it her duty to discard so and so, whom she really loved, and who, had nothing, and marry old P. with his millions." "And will she be happy?" I asked. "Perfectly," was the reply. "She is so thoroughly well regulated she will forget her foolish predilection in a month or so, and thank God on her knees every night for having enabled her to do so."

EDITORIAL NOTICES.

We have received from Mrs. L. M. Heath a prospectus of the "Potomac Co-operative Colony and Medical University," to be located at Free Stone Heights, Prince William County, Va., but too late for extended notice in this number. We can say merely now that it is a grand enterprise.

A CONVENTION of the New England Free Love League will be held in Boston, March 26th and 27th.

Truly yours, E. H. HEYWOOD.

THE INDIANAPOLIS SUN.—The leading independent reform weekly political newspaper in the Union, the special advocate of national legal tender paper money (the greenback system) as against bank issues on the gold basis fallacy, and the interchangeable currency bond as against the high gold interest bond. The Sun has a corps of able correspondents, comprising the most eminent political economists of the age. One page devoted entirely to agriculture. Miscellany of the choicest selection, adapted to all classes of readers. The latest general news and market reports. Terms \$1.75 per year, postpaid. Sample copies and terms to agents sent free on application Address Indianapolis Sun Company, Indianapolis, Ind.

ALL persons suffering from the Asthma, should send for Dr. R. P. Fellows' Great Indian Asthma Remedy. Mrs. Ellen Dickinson, of Vineland N. J. speaks of it in these terms, "I have suffered with the Asthma, for thirty years during which time I have tried all known remedies to no purpose, but now after resorting to Dr. Fellows' Asthma Remedy, I am perfectly relieved." Sent to any part of the globe on receipt of \$1 per package. Address Vineland, N. J.

SPIRITUAL CHURCH OF THE GOOD SAMARITANS, recognizing the Jesus Christ principles as their foundation, will meet at the hall in the rear of Charter Oak Hall, San Francisco, Cal., Sundays at 11, 2:30, 7 P. M. Services by Rev. Dr. Chauncey Barnes and others.

LOIS WAISBROOKER can be addressed till further notice, Room 22, Western Hotel, Sacramento, Cal. Friends visiting the city are invited to call. She will receive subscriptions for the WEEKLY.

WARREN CHASE lectures in Rockford, Ill., March 19, 21, 22, 23 and 24, or may be addressed accordingly. He will spend April and May in Ohio.

If Mr. A. Gusley, late of Philadelphia, will address Prof. G. Vaughan, Post Office, Philadelphia, he will find an earnest friend.

THOMAS COOK will lecture in Michigan and Ohio from March 15 to April 15. Where public halls are not to be had he gives parlor conversations. He would like more calls in both these States, or Northern Indiana. Let all who would like to meet and converse with him upon the subject of a "New Departure," address him immediately at No. 578 Milwaukee avenue, Chicago, Illinois.

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If a man keepeth my saying he shall never see death.—Jesus.

To him that overcometh, I will give to eat of the hidden manna.—St. John the Divine.

That through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage.—Paul.

The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.—James, iii., 17.

And these signs shall follow them: In my name shall they cast out devils; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.—Jesus.

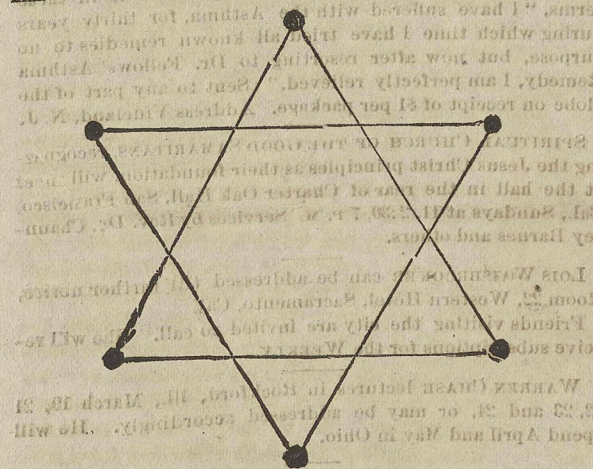
NEW YORK, SATURDAY, MAR. 25, 1876.

We are prepared to furnish a few hundred complete sets of the first series of Bible Articles consisting of fifteen numbers of the WEEKLY, for one dollar, postage paid. Our friends should lose no opportunity to bring these articles to the attention of those whom they can interest. A careful study of all of them is necessary to a complete understanding of the great and all-important truth that is yet to be revealed; which must be carefully and judiciously brought before the world, as the sun comes upon it, bringing first the break-of-day, next its dawn, and afterward its full meridian splendor.

THE DOUBLE TRIANGLE;

OR, THE SIX-POINTED STAR IN THE EAST.

For we have seen his star in the East, and we are come to worship him.—St. Matthew, ii., 2.



This figure is allegorical of the truth, to the exposition of which the WEEKLY is now devoted. It has been clearly shown in our present series of leading articles that it represents the coming blending together of the inhabitants of the earth and spirit spheres in a common brotherhood, and the establishment thereby of the universal human family. It also represents still another and more important truth which has not yet been introduced, but which, defined in a few words, is, God in man reconciling the world unto Himself. We adopt this diagram as emblematic of our future work.

FRAUDULENT MATERIALIZATIONS.

Messrs. Pence, Hook and Connor, of Terre Haute, the special defenders of Mrs. Stewart of Materialization notoriety, make a mistake equally as serious and fatal to their cause as the church did at first in the Beecher case. It was held universally, that whoever believed that Mr. Beecher was guilty of the charges preferred against him, was perforce, an enemy to Christianity. But three years have proved that those who did not attempt to bolster up the church by sustaining Mr. Beecher, were, after all, the better Christians. These zealous defenders of Mrs. Stewart are now committing the self-same error. They take the position that anybody who says a word against the reality of Mrs. Stewart's materializations is an enemy to Spiritualism. Let us warn them that it will not require three years to show that they are more at fault than was the church in attempting to defend Mr. Beecher. And it will come out at last, that they who would rid Spiritualism of a whole army of leaching frauds, instead of attempting to cover up and hide every discovered deformity, will be accounted to have been the only consistent Spiritualists, while the converts to Spiritualism made through deceit and fraud, will be placed by the exposure, in a worse relation to the real truth, than before they were converted. If Spiritualism and its progress require that deception and lies shall be practiced, in order that it may maintain itself, then we say, let it fall, and the sooner the better. The reason that it has not already fallen, is because behind all the frauds and lies that have been palmed off in its name, there is a truth which cannot be crushed, let whatever weight there may, be put upon it. Spiritualism—the fact that spirit life is a reality, and that under certain conditions, it can make itself manifest to human life—will live long after all fraudulent practices shall have been sunk in the oblivion which they so well deserve.

Two weeks ago we published the communication of Mr. Cadwallader *et al.* The editorial which appeared last week was intended for publication with the communication, but at the moment of going to press, it was found that the printer had failed to put it in type. We now see the providence of that failure. The notice published at the foot of the communication informed Messrs. Pence, Hook & Connor (whom we shall style the committee) that something unpleasant to Mrs. Stewart might be expected and betrayed them into the writing of the letter, which we publish in another column, and into a confession which justifies all that was said in the editorial. This letter though not intended for publication, was written by one of the three gentlemen named, but undoubtedly at the instance of them all. We shall assume that the letter represents the sentiments of the committee. So far as the letter relates to Mr. Cadwallader and the persons signing with him, we shall say but little. They are able and willing, no doubt, to take care of themselves. We may, however, call attention to one fact: Mr. Cadwallader guardedly refrained throughout his whole letter from making any positive assertions. He said in substance distinctly, "After making as critical tests as the restrictions of her committee would allow of, I was conscientiously forced to the conviction that the materializations were frauds." The committee say that he is a "fool" and a "falsifier." How has he falsified? How can they know that he has falsified? Can they say that Mr. C. was not conscientiously forced to the conviction that the manifestations were fraudulent? We say again, How dare the committee to say that Mr. C. falsifies, when he guardedly refrained from saying more than that he is convinced that there is fraud? The error that they have committed is similar to that which Mr. Beecher committed against Mr. Bowen. Mr. Bowen said that he believed Mr. Beecher to be guilty of adultery, perjury and hypocrisy. Mr. Beecher said that Mr. Bowen lied. How could he know what Mr. Bowen believed? How can the committee know of what Mr. C. is convinced?

At the outset, we wish to deny the charge that we are prejudiced against Mrs. Stewart. We bear no prejudices against anybody. We care only for the truth, and that, we always love, and are always willing to endure whatever penalty may follow for its defence or statement. We despise and hate a lie, whether it be in the form of a verbal untruth, a false life, or a fraudulent spiritual manifestations, and are willing to suffer further, as we have had to do in the past, for exposing them, if it must be so. In this particular instance, we should probably have not interfered at all, had we not seen that those who know better were before the public endeavoring to sustain Mrs. Stewart. To do this was an open defiance to us. We had hoped that others who know what we know, would have saved us from doing what we felt called upon by duty to do, by coming before the public with their statements. But we fear that the spirit manifested in the committee's letter, to cover up the evidence of fraud among mediums, is common to Spiritualists generally. Under this conviction, we came at last reluctantly to speak, but not until in all the Spiritual papers, defenses of Mrs. Stewart had appeared. These papers are, no doubt, perfectly honest and honorable in admitting these defenses. Their editors have never seen Mrs. Stewart's manner of presenting spirits as we have seen them. But will they, when they read the confession of the committee, that the seance in which Mrs. Stewart was exposed at Chicago, was a fraud, continue to bolster her up?

But what does this committee say in this letter? First they acknowledge the Chicago fraud. Second, that she Mrs.

Stewart) "has the full and entire confidence of her committee, Pence, Hook & Connor, and that they have the ability, financially, and the will to do it, to sustain her against all and every attempt to crush her, let it come from whatsoever source it will." Then if she is to be sustained at all events, what we may say will do her no harm; but it seems to us that the committee ought not to have said just that. It does not look exactly straight. Mr. Pence said the same thing before the Chicago *expose*, and backed it by an offer of \$1,000. But we never asked for nor were offered the forfeiture, although the exposure was complete. Perhaps if we knew what "asses they make of themselves" who do not believe in Mrs. Stewart's materializations, or how we expose our "ignorance" by assuming this non-belief, we might possibly refrain, but as we do not and cannot we must continue to be "asses," and to show our "ignorance," and to receive the "contempt of sensible people who have taken the time and proved these things for themselves." We did take the time to prove these things for ourselves, and that was not a very long time, either—not more than a half hour. And in spite of the dire calamities that are held in store for us we must say that we still believe that, if the same tests were to be applied to Mrs. Stewart now that we applied to her at Chicago, the frauds made evident then would be made evident again. Of course security in this affair lies in prescribing such conditions as prevent all positive tests, and, being thus protected, the materializations go on in perfect safety.

But say the committee through this letter, "I admit on the surface at that time (in Chicago) it looked as though all was not right." We should think so, for what was there on the surface at that time? Why, there were false faces, false hair, false moustaches, rings, bracelets, laces, and whatever else of "properties" for "make up" that were required to present a goodly number of spirits and to have successful materializations. We think there was quite enough on the surface to show pretty conclusively that there was little mediumship under the surface. "But," the letter goes on to say, "are you prepared to say that at that time some 'Diakka' may not have had the control, or that some cause that we cannot account for, governed on that occasion?" Well, No! We are not prepared to say this. On the contrary, we are rather inclined to affirm it, but whether the "Diakka" were spirits from the other sphere, or still living in the forms of those on earth, is another question. We do not believe that all the "Diakka" are out of the body. Again, "Or suppose she did on that occasion do a great wrong, and which she repented of and never did again, are you prepared to crush her for that one act?" As Messrs. Pence, Hook and Connor are going to defend her at all hazards, and at whatever cost, how can she be crushed? We have no desire to crush her or anybody. But we shall speak the truth about her, and draw the logical deductions from that truth, let it fall where it may, on her or on those who are determined to uphold her.

That "one occasion!" Now isn't that rather presumptuous? One occasion, only! Hadn't she been giving the same materializations days before that one occasion? Do the committee wish it to be understood that, while on that occasion the manifestations were fraudulent, the same manifestations upon the preceding days were genuine? Wherefore all that paraphernalia? Why were they there on that occasion, if they had not been there previously? And why were they there at all, if she had not resorted to them before she went to Chicago? Or will the committee assume, that on that occasion, as the spirits, themselves, could not appear, they materialized these things so that their absence might not be missed? But if this were the case, why should the medium have made such efforts to hastily conceal her "properties" when the cabinet was put aside? Now doesn't the committee know that Mrs. Stewart was provided with all these things before she went to Chicago, and that it was with them that she had, in Terre Haute, previously deceived even the committee, for we will not do them the injustice to believe even, that they were aware of the fraud before it was exposed in Chicago? Where did she get them; and why did she get them; and why conceal them in and upon her person, if it were not for fraudulent purposes? And when did she obtain them? Not for that one occasion surely. The committee may assume that she did, but if they do, it will speak little for their good sense; nor will the public be likely to see with their eyes in this business. Isn't it clear that Mrs. Stewart went to that seance provided with those things with the deliberate intention of using them to perpetrate a fraud upon those whom her false professions should entice into paying her a dollar in the hope of realizing the most sacred experiences of life? And if she did do so, when, will the committee assume that she changed her genuine mediumistic power for this thin and wicked pretense? No! The action of Mrs. Stewart was that of a practiced, an expert, actress. She came to that seance with all her "mediumistic properties" so carefully concealed that a thorough search failed to discover what her after-haste betrayed. Think of it Spiritualists of the country, a medium with moustaches and curls braided into her own hair and false faces concealed in her person where none but a woman can conceal them, and then read the committee's lame attempt to excuse such trickery as the work of "diakka," upon that one occasion, and blush for your defenders; blush for your cause if it need such defense!

But here we touch upon a tender spot in the committee.

To substantially prove, at least to logically show, that Mrs. Stewart's fraudulent materializations begun when she began to give materialization seances, is to show that this committee were themselves humbugged by her frauds, or else that they were privy to them. They are no more certain now of the genuineness of the materializations now than they were then. Indeed, not so certain, since Mr. Pence does not now offer \$1,000 for her exposure. But if they were deceived before, why may they not be deceived now? We credit the member of the committee when at Chicago with an honest faith in Mrs. Stewart, because he was certain she could not be exposed, although we were certain that she could be, and that she would be, if the right method were pursued. Had he had any doubts he would have objected to our having everything as we wished, and the exposure would not have been made.

But doesn't this member of the committee remember the admission of Mrs. Stewart, that all her manifestations had been made in the same way; and that she had never had a genuine materialization? When, will the committee please tell the public, did Mrs. Stewart's genuine mediumship begin? Was it after the exposure of her previous frauds? And if so, how long after? And does he also remember that she gave a promise never to repeat her frauds? For a year or more, so far as we know, she made no public attempt to re-establish her mediumship which fell at Chicago; but she is now more prominently engaged in it than ever, and is more zealously defended and vouched for than before the exposure. Can it be possible that she has succeeded in convincing the committee, whom she deceived before, that she is genuine now? If so how were they convinced? Have they ever proved her as she was tested at Chicago? There is no other positive test to apply, and having been deceived once they have no right to go before the public and vouch for her unless she can stand the test that exposed her there.

It is the most improbable fraud that is practiced upon people when it is attempted to make them believe that a spirit that can appear, clad in garments common to man, cannot be touched and handled and held until a light can reveal of what stuff it is composed; a fraud to say that the medium in contact with material things cannot be known to be in her place, while the spirit is in another place, without disturbing the conditions and endangering the medium. The only thing that can be disturbed by such tests is the fraud, and the only danger to the medium is that of exposure, and it is the fear of these that makes the imposition of conditions which preclude positive tests, necessary. Under the light of the expositions of materializing frauds that have been made, we do not hesitate to say that an audience which will sit quietly and accept what the medium may have to offer, without the application of positive tests, is for that audience to pretty surely be humbugged. The only test is to secure the medium while the spirit is present, and to secure the spirit so that a "confederate" is impossible. Let this be done with Anna Stewart, and we have no hesitation in asserting our most persistent belief that she would be found to be the same fraud that she confessed herself as being at Chicago, or else that a confederate will be caught; and more, that within a year she will be proven to be such, in spite of all the Spiritualists whom she has made, and all to whom she has discovered, as they suppose, their dead friends.

The best people have been deceived before, and by others. The best people may be deceived now, by her. At the Chicago seance, if we remember, each one of the spirits which she exhibited was recognized by some one of the audience. Let Spiritualists look over the history of materializations, and see what has happened in dozens of cases when this test has been applied. Not a solitary instance in which it has failed to discover the fraud. Look at the Holmes, who so successfully humbugged the public so long, including Robert Dale Owen; look at the recent case in Memphis, in which so good a man as Dr. Watson, of the *Spiritual Magazine*, was fully deceived. The spirit was seized, and a light revealed the medium "fixed" to represent a spirit. And so on through the whole list. Let firm determined persons, who will not be frightened or bullied, attend Mrs. Stewart's seance, and upon a signal seize the spirit, and they will, as we firmly believe, capture either Mrs. Stewart or a confederate. When the spirit walks about the room again with one of the audience, as related in the *Banner* by Mr. Pence, let it be invited to a seat with the audience, and let it dematerialize from the seat, or remain with them permanently. Why retire to the Cabinet to depart?

We cannot conceive a consistent and equitable reason why any person should lose faith in our sincerity because we speak what we know about Anna Stewart, and draw logical conclusions from such knowledge. If by so doing we shall lose any friends, we can say, they are better lost than saved; for friends who cannot stand the truth, are but enemies in disguise, who at any moment are liable to desert and betray us. We prefer to stand alone with honor and truth on our side, than to stand with the multitude who have nothing but falsehood and deceit upon which to depend.

We do not expect, nor do we speak, hoping for any personal benefit from what we have said about Anna Stewart and those who defend her; on the contrary we expect much of what the committee say shall follow us. We are at least

assured of what their course will be. They are "firm friends of Anna Stewart's, and will fight her battles to the bitter end." That is plain; nobody can mistake what that means. But if the success of our mission to humanity depend upon our silence about this matter, then it will have to fail, for knowing what we do, we become indirectly responsible for what we believe to be a repetition of the frauds which were exposed at Chicago.

This letter speaks of defense of ourselves made by the writer. In the name of the cause which we represent, we are obliged for all such words that may have been spoken; but we do not wish it to be understood that this defense has any such application to us as the defense of Mrs. Stewart has to her. What was this defense? Was it the denial that we were what the writer knew us to be; and was this knowledge that we were deceiving the people, as he has acknowledged it to be the case with Mrs. Stewart? The favorable words that he has spoken have been so spoken because he believed in what we were doing; not because he had entrapped us in any fraud. We feel very sorry that we are to lose this writer's good-will in the future, for in spite of the contradiction which seems clear to us, we have always esteemed him to be a thoroughly reliable and honorable gentleman, and we are at a loss to account for his present anomalous position, as presented in this letter, as well as for the extraordinary matter of the letter itself, for if it mean anything, that meaning is intimidation against speaking the truth.

So far as Anna Stewart is involved, we are sorry to have to speak against her. She behaved well at Chicago; took all the blame, and shouldered all the responsibility; and did not put anything upon anybody else. We admire her for that at least. We have no doubt that she is mediumistic, and being so, it is hard to tell where her responsibility begins. But it is not hard to tell where that of the other parties begins and ends. Mrs. Stewart would never have dared to give sittings for materializations, unless she first had the confidence of this committee, who knew of her previous deceits, restored. That they had counted on our silence, is clear from the letter which we print, and that such extraordinary measures as that letter announces are to be used to sustain Mrs. Stewart, shows that the announcement at the close of Mr. Cadwallader's article, informed them of what might be expected if we should speak. The letter closes with the hope that we "deliberate well." We have done this, and we hope that this committee, since they have made such haste to intimidate us from speaking the truth (what they knew would be a "bomb"), will now inform the public if what we have said about Anna Stewart is not true. In short, was not Anna Stewart fully exposed at Chicago?

MARRIAGE AND DIVORCE.

It is one of the most difficult of things to conduct discussions relating to reforms, in which the nomenclature of that which is to be reformed enters largely into such discussion, and at the same time to be fully understood by those who do not read or hear all that is said by the party discussing. Different persons use the same words to convey different ideas, and when third parties read the words they cannot with certainty know in what sense the author uses them. Indeed, writers are themselves frequently almost compelled to use the same word to mean a different thing at different times. This has been specially evident in our articles upon the bible. When an opponent's position is stated, the use of certain words do not mean the same thing that they mean when stating our own position. For instance, when we speak of another religion, we do not mean the same religion as our own.

This poverty of words with which to convey ideas has been specially illustrated recently in the department of social reform. No words are more liable to be parted from the meaning for which they are used than love, marriage and divorce. To one who uses the word love to mean any relation between the sexes that may occur in marriage, the use to which another who does not believe in any law for love, would not be evident, unless that meaning were defined; and the same is true of marriage and divorce. Marriage and divorce in a legal sense, mean something altogether different from their meaning in the sense which is devoid of law. Nevertheless marriage may be used very properly to mean the union of the sexes when the law is not invoked; and a separation of those who have never been legally married, may be properly designated as divorce. Indeed, these terms were in use long before there was any legal marriage or divorce, and they then meant the union and the separation of the sexes.

When we use these terms, we cannot each time declare what we intend to convey by them. We have often enough stated clearly, what we use these terms to mean, but strangely enough, some of those who, it seems to us, should know what we mean, have not understood us, and in our use of them have thought that we have used them in the legal sense. Interested parties have endeavored to spread this idea, in the same way that others who differ with us regarding promiscuousness, have tried to make it appear that we no longer advocate freedom for the affections, because we have asserted the sanctity of marriage and disbelief in divorce. By reason of these circumstances, we are constrained at this time once again to state fully our positions upon these subjects.

The term love is very broad in its application, and like

religion, very properly so. It may be used to represent the relations of the people in all stages of social development. There are various grades of love, and consequently a great variety of manifestations, corresponding to all the different grades. Love is the proper name for all those manifestations which occur along the whole line of social development. It is the attraction between the positive and negative forces of nature, and is present everywhere in nature. It is like heat or cold, or like good or bad, a relative term. But when people are urged to reform their love, it is an invitation to exhibit a higher order, and when we speak of the love of the future, we mean that love above which there can be no ideal placed—a love which, like the sun, blesses all upon whom its benignant influences fall. Beside such love as this, all lesser loves are lust.

So when we say we believe in and contend for the sanctity of marriage, we do not see how any can mistake us to mean legal marriage. We do not believe in legal marriage, as we have said a thousand times or more. A bond that is strong enough to unite two people who ought to live together at all, cannot be strengthened by any law. Indeed, we have come to the firm conviction that the law weakens the real unity of all who invoke its behests. When the law binds people together, love loosens its tender hold upon them. Therefore, when love cannot hold men and women together, law should not attempt to supply the lacking force.

We have been often asked to present a form of marriage consonant with our idea of what it ought to be. In a proper order of society there should be no form at all. The existence and mutual recognition of love between the sexes is all the form that ought to exist. Form, like law, acts to invalidate the power of love. Anything so sacred as love should be, and should be held to be, is desecrated by any attempt to circumvent it, or to compel it to conform to legal regulations. Love is divinity, is God, in the human, seeking to establish the equilibrium between his two creative natures. If woman rightly comprehended this divinity, she could no more make the vulgar parade of it that is required by present laws and customs, than this divinity would seek association in the lowest ranges of existence. Marriage, with the woman of to-day, is altogether a thing of outward semblance, in which the sanctity of love is openly desecrated. She who should never become a mother save under the highest and divinest inspiration of God Himself, now parades the methods by which she is to become so, before the vulgar public gaze, and asks its sanction, its permission, its license, when she should only seek its blessing. Is it any wonder that children are no better than they are, when their getting must be through so much legal form and religious ceremony to which the instincts of love must conform? Is it not rather a wonder that they are as good as they are?

We say in a proper order of society. But in the present order, when woman has no means of support save that which she can gain by the offer of her body, either in or out of marriage—for that is, after all that may be said, what modern social relations amount to—some security seems necessary. She should not be left wholly subject to the whims of man; to be cast out, when he has ruined her, upon the cold charities of the world, despoiled of all her powers to gain from others what she first gained from him. Therefore there should be some protection guaranteed to her, but it should be entirely of a civil character, and the power to which resort may properly be had should relate wholly to things outside of love. She should be an equal partner in all property, and until the State shall make it unnecessary, they should be required to properly care for children. All this should enter into contract which each couple should make for themselves, instead of all being required to conform to a general form.

If women understood all this, and knew that they were liable to be deserted—that the worn-out wife could be displaced in the husband's affections by the fresher rival—is it not clear that they would be certain not to be made worn-out wives; is it not evident, aye, self-evident, that they would preserve themselves always fresh and fair; that they would never permit themselves to be debauched by lust or excessive child-bearing? But now, in their seeming security they do not imagine that they have any future to provide against, and blindly yield themselves up to both, and as a consequence soon lose all the power by which they captivate. The very security into which legal marriage for life, falsely betrays woman, is the chief cause of all her present misery, for if it were not for the deceptive security she would take care of herself. In her trusting nature she thinks not of the future. To-day she has her legal master's love and support, and she yields to his every demand. Tomorrow satiety upon his part, and demoralization upon her's, settle their future. She no longer has the attractive power to command him. He seeks elsewhere for that of which he has despoiled her; and, save in legal form and outward appearances, becomes divorced from her. This is modern marriage.

As we do not believe in legal marriage neither do we believe in legal divorce. The idea that two persons who have loved each other enough to wish to be married, with the hope of living together for life, should be compelled to drag each other through the slums and sewers of a trial for divorce, is enough to sicken every woman at least, of the thought of entering into what may lead to its necessity.

and does deter thousands from seeking to free themselves from marital slavery. Divorce now means, as Byron very justly described it: "Wishing each other not divorced but dead."

A divorce which is not a conspiracy between the parties to it is an attempt at moral murder, for one or the other of the parties to it must be proved to be a thing beneath the contempt of society before it can be granted. And yet we believe that those who find themselves bound together without the love that sanctifies the union, should separate; and this is to be divorced. And still, again, we believe in the possibility of unions for which there should be no provision for divorce, because there would be no need for them. It is these unions that God will make which no man can put asunder in the future, when love shall come to know its own.

Each age of the world adopts legal rules and regulations which express the common or dominant sentiment of the community. But no such rules and regulations can be final and permanent, until they become perfect of their kind. All these indicate the degree of progress that social evolution makes. Nobody, whose opinion is worth a straw, pretends that our present social system is a perfect one. Everybody knows that it must be improved; that it must be changed. There was a time when legal marriage was the best possible form of social life; but that time passed when woman had conceived the idea of personal freedom. The rapidly developing genius of woman cannot be consigned to the slavery which it imposes. There must be equality established; and equality in one department is not possible generally, for the sex until it shall be established in all departments. Make woman man's equal in the matter of support; let her know that she need not marry for a home; let the industries be so organized that she shall have equal right with man; and all men equal right with each other, and then set her free socially, and she will inaugurate the true social order, and man may rest assured that that order will not be one of greater, but of less, sexual debauchery and degradation than the present. And with all this, intelligence must prevail upon all the vital questions of life that have hitherto been tabooed; upon her maternal functions and responsibilities, and the causes of her present wide-spread demoralization in this regard (doctors tell us that there are no healthy women in these respects), then a new order of things will begin to be born and the world to be regenerated. When there shall be a science of love developed so that the sexes may know when and when not to unite, then there will be no need either for provision for marriage or for divorce; then there will be no marriage or divorce; but we shall be as the angels in heaven.

WHO PAYS THE EXPENSES?

In our last number there appeared an article over the signature of "J. W. T.," under the above caption, criticising our own article of two weeks previous to that, of the same title. J. W. T. makes three counts against our article: 1. That all money lenders and bondholders are not in favor of national currency. 2. That if the greenbacks should be replaced by National currency that the interest paid to capital would not be increased, as we had stated. 3. That to pay off the bonded debt with greenbacks would amount to repudiation.

It may be, and probably is, true that there are individuals here and there who are interested in banks, who lend money and hold bonds, who are not in favor of retiring the greenbacks and issuing more national currency; and there may be instances where banks may desire to surrender their national charters and reorganize as State banks. But does this make our statement any less true? Not at all. There is a part of the people of the country who are known to be in favor of greenbacks becoming the national currency, and opposed to them and preventing their policy, is that portion known as national bank currency party. If it isn't the bank people, and those who support them, who want more national bank currency, and who want the greenbacks retired, who are they who do? And suppose that the greenbacks were to be retired, would not more national currency inevitably issue; and would not the banks issuing it be obliged to deposit more bonds with the government to obtain it; and would not there have to be bonds bought of the government before that large amount could be deposited? This seems to us to be self-evident. J. W. T. says that the bank-men went into the market and bought the bonds in the first instance. Well, suppose that they did? Did not Congress pass the law to put the bonds upon the market, under the advice of bank-men, so that the bonds could be had? In short, was it not all understood between the government and the bank-men before the act became a law, that they were to be largely absorbed by the latter? And if it were, was not our proposition true? Had the government, as it should have done, levied on the wealth of the country, as it did on its flesh and blood for the sinews of war, where would have been the necessity of a national bank act at all? It was because the government was operated in the interests of the wealthy and as against the poor, that the latter were drafted, while the former were given the opportunity to speculate upon the necessities of the situation. It is for this reason that the laboring classes object, and that they have a right to object, to paying not on the interest on these bonds, but to paying the principal also. They have already done their part toward preserving

their country, and they begin to understand how they want the capitalists to now do their part, and not require them to toil year after year to produce the surplus wealth by which these bonds and their interest must be paid, if they are paid at all.

We also hold that the second proposition is equally true. If more currency were to be issued to replace greenbacks the bank-men might go again into the market and buy bonds; but in the end the money that would be thus used would be eventually invested in government bonds not yet issued and sold. Hence, what is the difference whether it pass from the bank-men directly to the government for new bonds, or through two or three hands before it finally lodges there. Let it go whichever way it might, the fact at the end would be that there would be a \$1,000,000,000 more bonds floated than there are now, if there were so much more national currency in circulation, and if this were so, then there would be an additional interest on the increased bonded debt, and there would also be the increased interest on the circulation in the hands of the people, for the banks would not put out their money without interest. So where is "the fallacy of this kind of reasoning?" It is the same kind of a fallacy as was our other proposition; to wit, that the laboring classes pay all expenses finally. To be sure, the rich turn the money over to the government, but the laborer first puts it into their hands. So here although the bank-men would not buy the bonds directly from the government, indirectly they are the cause of their being eventually obtained. For the reason stated above, we assert that the government in equity, in humanitarian equity, is not justly indebted to the bondholders for their interest; but we maintain that the accumulated wealth which was preserved by the results of the war is the proper debtor, and that the entire bonded debt ought to be paid, if paid at all, by levying upon the accumulated wealth of the country, the bonds included, in a sufficient amount to retire them. The laboring classes fought and won the battles; they gave their lives freely; now let the non-laboring classes do something, which they have not as yet done, toward establishing an equality between the two classes. One class shed its blood; the other class put money in its purse. Now let it take this money out of its purse and pay the war debt, and not ask the other class to do it, which has already given so much that is of more value than money.

Again, Suppose the bonded debt were to be paid in greenbacks, why should that have such a terrible result as J. W. T. foreshadows. It seems to us to be a self-evident proposition that the less a person owes the better is his credit. Is not what is true of people true also of governments? If the debt of the government were in non-interest bearing notes instead of in interest-bearing bonds, would not its real credit be enhanced? What would be the difference from present things? Why, this. The laboring classes would have their savings increased by the amount of the interest now paid on these bonds, while the bondholders would have their annual incomes lessened by the same amount. All these things begin and end at the same place. They are simply questions of equity between the producer and the hoarder of wealth. But J. W. T. asserts that if there were to be one billion of greenbacks issued that they would not be worth the paper they would be printed on. Well, if they should not be, it would be all the better for the productive classes. They have no special need of a currency. Money is nothing in reality save a representation of values. The trouble now is that it is held to be all there is of value, and that is what is the matter with the money question. This false idea has got to be destroyed, and the sooner it is destroyed the sooner will there begin to be something like justice for labor. A bushel of wheat is worth just so much always, never any more, never any less. It will maintain the lives of a given number of persons a given time. If it cost a million dollars, or if it cost a cent only, its value is all the same untouched. The value is in the wheat and not in the money by which it is attempted to measure it. So the producer of wheat does not care if it requires a bushel of greenbacks to buy a bushel of wheat, the wheat will always remain of one value to him. And what is true of wheat is true of every other necessity of life; and when the currency of the country shall come to be made a representative of these real values, in place of the value of the gold myth, a national currency will have been obtained and the distinction between the laboring and the wealthy classes ended.

[There are many more questions suggested by J. W. T.'s communication, but we cannot touch on them now.]

ALMOST WON.

Woman suffrage was almost gained in the Iowa legislature. The bill passed the House of Representatives triumphantly, but was defeated in the Senate, by a majority of two. One more trial and victory will be assured.

In Massachusetts, the Senate also killed the limited suffrage bill, which the House had passed, the vote being 11 to 19. It provided that women having a property-qualification might vote for certain officials. It was a mongrel affair without any principle in it, and was defeated as it deserved to be. If woman cannot be man's equal as a citizen, let her remain his slave a while longer, until she is stung into rebellion, as she surely will be eventually, unless man shall awake to a sense of his own past injustice, and freely acknowledge it, in time to save her confidence and respect.

THE REAL POINT OF ISSUE.

We have said all along that the objective point toward which all of our Bible discussions aimed, was a physical fact natural to the human body, male and female. We come now to say, that when that point shall be gained, when it shall have been reached in the experience of any two persons, they knowing what it means, knowing its causes and consequences, then they will continue in the new development and not fall back into the old method of living, and, as a consequence, will realize perfect physical health and a constant and complete recuperation of all wasting physical energies. In this way, and in no other, can continuous physical life be secured.

The physical process by which this equilibrium will be established between exhaustion and recuperation in the human body is an involuntary one—one prepared by God when he pitched his holy tabernacle, as St. Paul says. Neither part of the one whole—neither the positive nor the negative—neither the male or the female—can learn singly and alone. Each requires the constant vivification for (fructification, if we may so speak) of its opposite quality—a constant blending together of the two elements of nature, so that the element seized by male or female digestive processes, may be lifted into living matter of life by being vitalized by the opposite power. This will be performed by the new development in the relations of the sexes, which, as we have said often, is the hidden mystery of the Bible; the final secret of life. The physical process—the voluntary act of the present in which all the powers of human nature and passion are concentrated to attain their culmination, will be replaced by a new and higher experience than has ever yet been realized in the most perfect unity of the sexes, by which both the pleasure and benefit that are now derived, will be increased a hundred-fold. Such is the purity, the virtue, the beauty, the holiness, the godliness, to which the new departure invites the prospective sons and daughters of God. Let this be remembered as having been said now, before the living realization—the actual exemplification—is made manifest, because when it shall come, then will be the end of the present order of things—then will come the new heaven and the new earth, or, in other words, the new man and the new woman of the new dispensation.

PHILADELPHIA AND THE CENTENNIAL.

On a recent visit to Philadelphia, we were gratified to learn that the most extensive arrangements have been made to accommodate the thousands upon thousands of guests who will visit the city during the great exhibition. Many new and expensive hotels have been erected near the centennial grounds, and others in various parts of the city. Among the most attractive and central of these is the George Peabody House, located on Ninth st., about one block south of the Continental. It has a large number of very elegant rooms, and the most complete kitchen arrangement for the accommodation of a large number of guests, that we have ever seen. Prof. Paine, Dean of the Philadelphia University of Medicine and Surgery, 232 N. 9th st., and the owner of this elegant property, informs us that he is desirous to sell or rent the house to an experienced and accomplished landlord; and we would advise any one wishing to engage in a first-class hotel enterprise, to confer with the doctor in reference to it. It will be completed by the first of April, and may be opened in ample time to reap the benefit of the great exhibition.

BUSINESS NOTICES.

DR. R. P. FELLOWS, the independent and progressive physician, is successfully treating nervous and chronic diseases all over the country by letter, as well as at his office at home, by his original system of practice, which omits all drugs and mineral medicines of both old and new schools. Dr. Fellows has been steadily gaining upon the confidence of the public for the past eight years, during which time he has treated thousands of cases, eighty out of every hundred of which he has radically cured, while every case has been benefited. And at this moment he has patients in every State in the Union. Every reader of this who has any affection of the head, throat, lungs, heart, stomach, liver, kidneys, bladder, bowels, womb, genital organs, or rheumatic or neuralgic difficulties, or eruptions of the skin, blood impurities, tumors, cancers, or any nervous affections or diseases of the eye or ear, are invited to write to Dr. Fellows. The remedy with which he treats these diseases, so successfully, is his Magnetized Powder, which will be sent to any address, at \$1 per box. Address Vineland, N. J.

DR. CHAUNCEY BARNES writes that he is still in San Francisco, Cal., organizing circles for all kinds of mediumistic developments, and for practical work. He claims to be blessed with many beautiful gifts—rappings, table movements, trances, spiritual telegraphy, prophecy, diagnosing disease, healing by laying on of hands and with "the balm from God's medicine chests." He contemplates returning to the East in April, stopping for a while in Chicago, and going thence to Philadelphia.

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CONTENTS.
Preface; Explanation; Introduction; Address to the Clergy.

- Chap. 1.—Rival Claims of the Saviors.
 - Chap. 2.—Messianic Prophecies.
 - Chap. 3.—Prophecies by the figure of a Serpent.
 - Chap. 4.—Miraculous and Immaculate Conception of the Gods.
 - Chap. 5.—Virgin Mothers and Virgin-born Gods.
 - Chap. 6.—Stars point out the Time and the Savior's Birthplace.
 - Chap. 7.—Angels, Shepherds and Magi visit the Infant Savior.
 - Chap. 8.—The Twenty-fifth of December the Birthday of the Gods.
 - Chap. 9.—Titles of the Saviors.
 - Chap. 10.—The Saviors of Royal Descent but Humble Birth.
 - Chap. 11.—Christ's Genealogy.
 - Chap. 12.—The World's Saviors saved from Destruction in Infancy.
 - Chap. 13.—The Saviors exhibit Early Proofs of Divinity.
 - Chap. 14.—The Saviors' Kingdoms not of this World.
 - Chap. 15.—The Saviors are real Personages.
 - Chap. 16.—Sixteen Saviors Crucified.
 - Chap. 17.—The Aphanasia, or Darkness, at the Crucifixion.
 - Chap. 18.—Descent of the Saviors into Hell.
 - Chap. 19.—Resurrection of the Saviors.
 - Chap. 20.—Reappearance and Ascension of the Saviors.
 - Chap. 21.—The Atonement: its Oriental or Heathen Origin.
 - Chap. 22.—The Holy Ghost of Oriental Origin.
 - Chap. 23.—The Divine "Word" of Oriental Origin.
 - Chap. 24.—The Trinity very anciently a current Heathen Doctrine.
 - Chap. 25.—Absolution, or the Confession of Sins, of Heathen Origin.
 - Chap. 26.—Origin of Baptism by Water, Fire, Blood, and the Holy Ghost.
 - Chap. 27.—The Sacrament or Eucharist of Heathen Origin.
 - Chap. 28.—Anointing with Oil of Oriental Origin.
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Ly 23d Street, N. Y.	8.30 A. M.	10.45 A. M.	Ly 23d Street, N. Y.	6.45 P. M.
Chambers street.	8.40 "	10.45 "	Chambers street.	7.00 "
Jersey City.	9.15 "	11.15 "	Jersey City.	7.20 "
Hornellsville.	9.30 "	1.50 P. M.	Hornellsville.	7.40 "
Buffalo.	12.05 A. M.	8.10 "	Buffalo.	11.45 "
Ly Suspension Bridge.	1.10 A. M.	1.35 P. M.	Ly Suspension Bridge.	1.35 "
At Hamilton.	2.45 "	2.55 "	At Hamilton.	2.55 "
London.	5.35 "	5.55 "	London.	5.55 "
Detroit.	9.40 "	10.00 "	Detroit.	10.00 "
Jackson.	12.15 P. M.	1.00 A. M.	Jackson.	1.00 A. M.
Chicago.	8.00 "	8.00 "	Chicago.	8.00 "
Ar Milwaukee.	5.30 A. M.	11.50 A. M.	Ar Milwaukee.	11.50 A. M.
Ar Prairie du Chein.	8.55 P. M.		Ar Prairie du Chein.	5.30 P. M.
Ar La Crosse.	11.60 P. M.	7.05 A. M.	Ar La Crosse.	7.05 A. M.
Ar St. Paul.	6.15 P. M.		Ar St. Paul.	7.00 A. M.
Ar St. Louis.	8.15 A. M.		Ar St. Louis.	8.15 P. M.
Ar Sedalia.	5.40 P. M.		Ar Sedalia.	6.50 A. M.
Ar Denison.	8.00 "		Ar Denison.	8.00 "
Ar Galveston.	10.45 "		Ar Galveston.	10.00 "
Ar Bismarck.	11.00 P. M.		Ar Bismarck.	12.01 P. M.
Ar Columbus.	5.00 A. M.		Ar Columbus.	6.30 "
Ar Little Rock.	7.30 P. M.		Ar Little Rock.	6.30 "
Ar Burlington.	8.50 A. M.		Ar Burlington.	7.01 P. M.
Ar Omaha.	11.00 P. M.		Ar Omaha.	7.45 A. M.
Ar Cheyenne.			Ar Cheyenne.	12.40 P. M.
Ar Ogden.			Ar Ogden.	5.30 "
Ar San Francisco.			Ar San Francisco.	8.30 "
Ar Galesburg.	6.40 A. M.		Ar Galesburg.	4.45 P. M.
Ar Quincy.	11.15 "		Ar Quincy.	9.45 "
Ar St. Joseph.	10.40 P. M.		Ar St. Joseph.	1.19 A. M.
Ar Kansas City.	11.00 "		Ar Kansas City.	1.25 "
Ar Atchison.	12.10 "		Ar Atchison.	1.17 "
Ar Leavenworth.	7.00 A. M.		Ar Leavenworth.	12.40 noon.
Ar Denver.			Ar Denver.	

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